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# FIGHTING-BRACELETS

AND KINDRED WEAPONS IN AFRICA

BY

K. G. LINDBLOM

S T O C K H O L M 1927

**Museums**

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*To*

*Captain*

*Ch. Jakobsson*

*Stockholm,*

*with gratitude from his friend the author.*



## FIGHTING - BRACELETS AND KINDRED WEAPONS IN AFRICA.

Among the cultural elements of Africa that are of minor importance, and presumably for that reason hitherto to a large extent overlooked by students, the so-called "fighting-bracelets" (in German 'Schlagring') are noticeable, those strange weapons for close-quarter fighting that are worn by men round the (right) wrist, or occasionally, round both wrists. This article frequently serves as an ornament, and in some parts (as among the Dinka and the Jur (Diur) where, according to Schweinfurth, it is worn by both sexes)<sup>1</sup> certain forms of it appear primarily to be worn for a decorative purpose. From many points of view — its geographical distribution among others — it is of interest, and I have therefore thought it worth while to make it the subject of a monographic study<sup>2</sup>.

As to type, fighting-bracelets are divisible into at least two main groups, one of which I will call the *circular wrist-knife* or the *Turkana type* (Fig. 2—3). It consists, as we know, of a ring-shaped, flat and thin iron disc, the edge of which has been ground to sharpness. The size of the disc varies: thus among the Reshiat north of Lake Rudolph, v. Höhnel saw discs from 20 to 25 cm. in diameter, whilst the largest one in our Riksmuseum (from the Turkana) only measures 14 cm. The inner side of the disc is covered with leather as a protection for the wrist, and the edge is sheathed in the same way when the weapon is not in use. This sheath can be removed in a moment. The keen edge is an effective means of making gashes that are both long and deep. It is said, for example, that with a sweep from below upwards it is possible to disembowel an adversary (according to Granvik, who in 1926 visited the southern Turkana).

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<sup>1</sup> G. Schweinfurth, *Artes Africanæ*. Tab. III. Leipzig 1875.

<sup>2</sup> In a previous paper I have briefly sketched the distribution of fighting-bracelets in Africa (G. Lindblom, *Forskningar bland niloter och bantu i Kavi-rondo, särskilt med hänsyn till äldre kulturelement*. Kungl. Svenska Vetenskapsakademiens Årsbok, pp. 266—268. Upsala 1927). The study in question is, however, only published in Swedish, and does not cite authorities.

The literature does not seem to contain much in the way of detailed descriptions as to the manner in which fighting-bracelets are used. Wood gives the following relation of the method employed by the Jibbeh of the upper Sobat River (Turkana type): "Whenever the warrior comes to close quarters, he strips off the leathern sheath, and, rushing in upon his adversary, strikes at the face with the sharp edge, or, flinging the left arm round him, cuts his naked body almost into pieces with rapid strokes of this terrible weapon"<sup>1</sup>. Of the Latuka, Baker says that they use their iron bracelets (of type II, vide infra) "to strike if disarmed or to tear with when wrestling with an enemy"<sup>2</sup>.

The Turkana type, which may be taken to be limited to Nilotic and Niloto-Hamitic peoples, would among the majority of the tribes appear to be of exclusive prevalence, although among a few it occurs collaterally with Type II, which will be described in the following. I have recorded the presence of this type of circular wrist-knife among the Suk<sup>3</sup>, the Turkana<sup>4</sup>, and among the following minor tribes on the north end of Lake Rudolph, who no doubt are closely related to the last-mentioned, viz. the Buma, Murle, Donyiro<sup>5</sup>, and Reshiat<sup>6</sup>. Further, among the Karamojo<sup>7</sup>, Lango (?)<sup>8</sup>, Tobúr (Naquà)<sup>9</sup>, Acholi<sup>10</sup>,

<sup>1</sup> J. G. Wood, *Africa*, p. 520. London 1874.

<sup>2</sup> S. W. Baker, *The Albert N'Yanza*, I, p. 212. London 1866.

<sup>3</sup> H. Johnston, *The Uganda Protectorate*, p. 850. London 1902. P. H. G. Pokvelli-Cotton, In *Un-known Africa*, p. 79. London 1904. M. Beech, *The Suk*, p. 15. Oxford 1911.

<sup>4</sup> Johnston, *ibid.*, Pokvelli-Cotton, p. 363, Riksmuseum collections 1925. 20. 15—16 (collected by E. v. Otter; in one of these the iron is inlaid with copper), and 1927. 5. 3—4 (coll. by H. Granvik). These are the only fighting-bracelets possessed by the Riksmuseum.

<sup>5</sup> L. v. Höhnelt, *Zum Rudolph-See*, p. 694. Wien 1892. H. S. H. Cavendish, *Through Somali'land and south of Lake Rudolph*. The Geogr. Journal, XI, pp. 384, 388. London 1898. "Used not only for fighting but also to cut up their meat when they are eating" (Murle).

<sup>6</sup> C. H. Stigand, *To Abyssinia through an unknown Land*, p. 227. London 1910. Cavendish, p. 383.

<sup>7</sup> J. R. L. Macdonald, *Notes on the Tribes met with during the Juba Expedition*, p. 236. Journ. Anthr. Inst. 1899.

<sup>8</sup> British Museum, *Handbook*, pp. 193, 195. London 1910. Driberg (*The Lango*, London 1923) makes no mention of this weapon.

<sup>9</sup> R. Stigler, *Einige wenig bekannte Völkstämme Ugandas*, p. 253. Mitt. Anthr. Ges. Wien 1923. R. Kmunke, *Queer durch Uganda*, Taf. 65. Berlin 1913.

<sup>10</sup> A. Lloyd, *From Uganda to Khartum*, pp. 175, 210. London 1906. *Handbook Brit. Mus.*, p. 195. Stigler, 253. Pl. IV.

Madi (?)<sup>1</sup>, Latuka<sup>2</sup>, Irenga (NE of the Latuka)<sup>3</sup>, Bari (?)<sup>4</sup> the Jibbeh<sup>5</sup> and the Mittu (?)<sup>6</sup>.

*Type II* of fighting bracelets occurs in many variations, but the fundamental element out of which it has developed appears — as may be inferred from Schweinfurth's forms in *Artes Africanæ*<sup>7</sup> — appears to be an ordinary arm-ring of metal (generally iron) provided with one or more projections, preferably in the form of spikes, up to a length of 7 cm. or even more. Among certain tribes in the region of the White Nile these projections form regular knife-blades (fig. 4 B), which in reduced form recur in the finger-rings hereafter mentioned. Also in this type thin leathern thongs are occasionally (as among the Latuka, according to Stuhlmann) wound over the points as a covering.

Type II, the spiked bracelets and other variants. I know from the

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<sup>1</sup> Schweinfurth, *Im Herzen v. Afrika*, p. 214. Leipzig 1918. Here S. expresses himself somewhat vaguely, as he speaks of "Schlagringe" with a "scharfschneidigen Rand", but does not mention that they are circular.

<sup>2</sup> F. Stuhlmann, *Mit Emin Pascha*, p. 779. Berlin 1894. *Handbook Brit. Mus.* p. 195. Ratzel, *Völkerkunde*, II, p. 291. Leipzig 1895.

<sup>3</sup> Ratzel, 2. Aufl., I, p. 96. Leipzig 1894. II, p. 259.

<sup>4</sup> Evidence in this case is not conclusive as it is only founded on Ratzel's somewhat reserved statement that among the Bari "it is said that such bracelets are only allowed to be worn by anyone who has killed a man or single-handed slain an elephant" (*Völkerkunde*, II, p. 259. Leipzig 1895). Heilborn too (from Ratzel?) records the occurrence of the fighting-bracelet among the Bari (*A. Heilborn*, *Allgemeine Völkerkunde*, II, p. 37. Leipzig 1915).

<sup>5</sup> Wood, p. 520. *Handbook Brit. Mus.* p. 195. J. Petherick, *Egypt, the Soudan and C. Africa*, p. 360. London 1861.

<sup>6</sup> Schweinfurth, *Im Herzen v. Afrika*, p. 214. Cf. note 1 above.

<sup>7</sup> According to Schweinfurth (Tab. IX) the most original type of the fighting-bracelets, "borrowed directly from nature, is made by the Caffres of the hoof-claws of the blue buck by cutting the skin attached to them into a ring, which they fit to their wrist (exhibited in Wood's Africa, pag. 46)". The pictures in Wood's work to which S. refers show some bracelets of this kind, once worn by the wife of chief Goza, as a charm, W. presumes. For my own part I have neither from the Kafirs nor from any other African people seen it stated that these bracelets are used as weapons. Unless the claw-wristlet of bone that the Nuer are said occasionally to use (vide infra) — and which without much doubt imitates the claw of some beast of prey — is to be considered a relic from a time when these weapons were wholly composed of animal material. Also compare the Indian knuckle-dusters mentioned below.

Acholi<sup>1</sup>, Madi<sup>2</sup>, Latuka<sup>3</sup>, Irenga (Fig. 4 B), Jibbeh<sup>4</sup>, Dinka<sup>5</sup>, Shilluk<sup>6</sup>, Nuer<sup>7</sup>, Abukaya (SW of Gondokoro)<sup>8</sup>, Mittu<sup>9</sup>, Bongo<sup>10</sup>, and the Jur (copper bracelets used as ornaments as well as weapons)<sup>11</sup>. Probably a few more minor tribes of these parts might be added to those just enumerated.

Among the fighting-bracelets forming part of the Berlin Museum collections which were photographed on my behalf through the courtesy of Professor Schachtzabel, there is one which is stated to have been acquired from the "Wagaia" (Kavirondo). In point of type (Fig. 4 A) it corresponds exactly with those depicted from the Bongo by Schweinfurth and from the Diur by Ratzel.<sup>12</sup> The Wagaia, we know, are Nilotics, and from their southern neighbours, the Washashi, Baumann mentions a finger-ring set with knife-blades (referred to in the following). Thus there is good ground for supposing that the Washashi, too, use fighting-bracelets. But as far as I have been able to ascertain, there is in all the literature nothing mentioned as to this being the case, and therefore I am not prepared off-hand to accept as conclusive the statement as to origin given in connection with the Berlin specimen, or at any rate as long as the name of its collector remains unknown to me. Instances are not so very rare, as we know, of older objects in museums having been incorrectly labelled as regards their

<sup>1</sup> Stigler, Taf. III: 17.

<sup>2</sup> Schweinfurth, p. 214. Leipzig 1918. Ratzel, II, p. 250 ("spikes 5—7 cm. long").

<sup>3</sup> Baker, op. cit., p. 212 ("iron bracelet, armed with knife-blades about 4 inches long by half an inch broad").

<sup>4</sup> Wood, op. cit., p. 520, with fig. This strange form should perhaps more correctly be considered a variant of Type I as above.

<sup>5</sup> Schweinfurth, Artes Africanæ, Tab. III.

<sup>6</sup> Berlin Museum collections, according to my notes taken among them. Compare also, below, with the Nuer.

<sup>7</sup> "With spikes about an inch in length, like leopard's claws". Baker, The Albert N'Yanza, I, p. 62. "On the right wrist they carry an iron ring armed with projecting blades, very similar to that which is worn by the Latoakas. Joctain, the chief of the Nuehr tribe, was asked by Sir S. Baker what was the use of this weapon and by way of answer he simply pointed to his wife's arms and back which were covered with scars produced by this primitive wifetamer". Wood, p. 522.

<sup>8</sup> Junker, Reisen in Afrika, I, p. 446. Wien 1889.

<sup>9</sup> Schweinfurth, Artes Africanæ, Tab. IX. Im Herzen v. Afrika, p. 214 (Leipzig 1918). Handbook Brit. Mus., p. 193.

<sup>10</sup> Artes Africanæ, Tab. III.

<sup>11</sup> Artes Africanæ, Tab. II.

<sup>12</sup> Artes Africanæ, Tab. III. Ratzel, I, p. 95. fig. 4 (1894).



origin. On my Distribution Map, fig. 1, I have accordingly marked the Wagaia only by an unnumbered black ring<sup>1</sup>.

Deserving of special mention is the peculiar form described by Domville Fife from the Nuer, viz. the claw-wristlet (Fig. 5). It is made "either of bone or iron wire. The two curved spikes which stand out from the back of the wrist are used either to end a friendly argument or to reprove a disobedient wife" (cf. Nuer and below, Karamojo, p. 16). "When using this weapon the wrist is bent inwards to better expose the sharp steel claws, with which the flesh of the naked opponent is torn".<sup>2</sup> It is strange that this extraordinary type has not, at any rate, far as I have been able to ascertain, previously been mentioned or depicted, and this all the more as D. F. says that it "is also sometimes worn by the Dinkas and Shilluks". Possibly, however, he confuses this claw-wristlet with the fighting-bracelets of more ordinary type occurring among the last-mentioned peoples.

Before proceeding further, I wish to dwell a moment upon the Barundi, the Galla, and the Somali. The thick armring of wood (*kigomero*), often studded with iron, brass or copper, which is worn by the Barundi just above the wrist, serves, according to Baumann, partly as a weapon in close fighting, partly as a support for the arrow when taking aim, and also as a protection against the recoiling bow-string.<sup>3</sup> B. even mentions this ring as being primarily a striking-weapon, whilst other students, such as Meyer and Szekanowski<sup>4</sup> only describe it as a protective armour for the arm. Can Baumann be mistaken, or has the use of this ring as a striking-weapon fallen into disuse since his time?

According to Brix Förster, "the peculiar, spiked, striking-bracelet" is also found among the Galla<sup>5</sup>. Most likely, however, it is to the armed finger-ring in use among the southern Galla to which he refers, and

<sup>1</sup> When reading proof I came to think about that "Wagaia" perhaps does not allude to the Wagaia on the east side of Lake Victoria but to the "Magaia" of Unyoro? *G. Casati*, Zehn Jahre in Äquatoria, p. 38, II, Baumberg 1891.

<sup>2</sup> *C. W. Domville Fife*, Savage Life in the Black Sudan, p. 162. London 1927.

<sup>3</sup> *O. Baumann*, Durch Masailand zur Nilquelle, p. 218. Berlin 1894.

<sup>4</sup> *H. Meyer*, Die Barundi, Leipzig 1916. *J. Szekanowski*, Forschungen im Nil-Kongo-Zwischengebiet, I, p. 191. Wiss. Ergebn. Deutsch. Z. A.-Expedition 1907—1908. Bd VI. Leipzig 1917.

<sup>5</sup> *Brix Förster*, Review of Stuhlmann's "Mit Emin Pascha". Archiv f. Anthr. Bd XXXIII, p. 209. Braunschweig 1895 (for having had my attention drawn to this, I am indebted to Prof. Struck). Handbook Brit. Museum also mentions wrist-knives from the Galla (p. 192).

to which we shall recur in the following. Already the circumstance of his stating that the "spiked bracelet" *only* occurs among the Latuka and the Galla indicates that he, at the time of writing the passage referred to, had only an incomplete knowledge of fighting-bracelets in Africa. Lastly, Heilborn says that they are used by the Somali, which is a statement that may be taken as being incorrect.

From the districts between Lake Chad and the White Nile region I have not been able to find any mention of fighting-bracelets, which perhaps partly is only because of our incomplete knowledge of the ethnography of that area. But if we continue farther southwards from Lake Chad we again meet with a few scattered instances of Type II, i. e. among the Lakka<sup>1</sup>, and the Durru<sup>2</sup>, in Adamawa (iron rings plentifully studded with spikes), among their close kinsmen, the Mbum<sup>3</sup> (Fig. 6, same type as among the Durru) and among the Tschamba, S. of the upper Benue River<sup>4</sup>, as also among their western neighbours, the Dekka.<sup>5</sup> It is very probable that fighting-bracelets are used also by other more primitive, tribes in this border region between the Sudan and the Bantu-inhabited portion of Africa.

Also the Hausa, and perhaps especially the Magazawa (the heathen section of the Hausa) use fighting-bracelets, or at any rate did so formerly, having now apparently to some extent fallen into disuse. It may moreover be accepted that the Hausa do not use them strictly as weapons but only in certain games of magico-ritual significance. Tre-mearne gives the following information: "In the *Koraiya*, a Magazawa contest, each arm was encased in leather, and an iron weapon, in shape something like the rim of a pulley-wheel, was placed upon each wrist, according to Haj Ali [one of T's Hausa informants]. Two youths then attacked each other, and, if both were expert, each would prevent the other from touching him with the weapon, or, if he had plenty of

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<sup>1</sup> *Passarge*, p. 451. *L. Frobenius*, *Ursprung d. afr. Kulturen*, p. 117. Berlin 1898. (presumably from *Passarge*). *Dühring*, in his account of the Lakka (*Mitteil.*, aus. d. *Deutsch. Schutzgeb.* 1925), makes no mention of the fighting-bracelet.

<sup>2</sup> *S. Passarge*, *Adamawa*, p. 295. Berlin 1895.

<sup>3</sup> *A. Haberlandt* in *Buschan's Völkerkunde*, I, p. 503. Stuttgart 1922.

<sup>4</sup> *Brix Förster*, review article in *Globus*, Tom. XCIII, p. 52. 1908. (from *Strümpell*, in *Deutsches Kolonialblatt* of 1. Dec. 1907). For this information I am again indebted to Prof. Struck.

<sup>5</sup> *Deutsches Kolonialblatt* 1907, p. 1142. I have not had access to this journal, but the information has been supplied me by Prof. Struck.

*magani* (medicine) he would not be hurt even if he were struck".<sup>1</sup> T. adds that in the present Bori (spirit) rites a miniature battle-axe is used "but Haj Ali's description is correct for I have seen one since". By way of amplification I will also cite what has been observed by Palmer in this matter: "Another Hausa word which contains the same idea as *bori* is the word *baura*. A *baura* is a metal bracelet with two sharp rims like flanges worn on the wrist by players at the game called *baura* (now practically obsolete). It was a "sacred" game. The object of the players was to cut open the head of an opponent with the *baura*, which was worn on the right arm. The left arm had simply a small shield of hide while an apron was worn in front. The blood from a cut head was particularly virtuous, and the sick assembled from far and near to get some and anoint themselves with it. *Baura*, in fact, was very much like the Fulani game of *sharro* or *shadi*, except that the *baura* above described was used instead of a whip-like *sharro*. *Baura* was probably part of the initiation ceremonies at puberty".<sup>2</sup>

Unfortunately neither Tremearne nor Palmer give any reproductions of the interesting fighting-bracelets they are referring to. Both by words and illustrations, however, Meek has lately adduced valuable information complementary to their accounts. The fighting-bracelets that he depicts<sup>3</sup> are partly with a cutting edge, partly with spikes. Some show a great deal of divergence from the types dealt with above, whilst again one or two are similar to those.

According to Meek, "fighting-wristlets for contest are still in use among the Maguzawa, known variously as a *baura*, *shensi*, *kanga*, *kworaya* or *kwarakwarau*". The contests, according to him, are held "during the dry season and the combatants are two lads, youths, or grown-up men. It is a trial of manhood...." Similar contests, M. says, are also held among the Kyanga (Kyangawa) and Shanga (Shangawa).<sup>4</sup> Each combatant wears round each of his wrists a spiked iron bracelet (*bagussa* 'thing to cause fear'). "They face each other and spar with both hands for an opening.. The man who gets in first clasps the other round the back and digs in the bracelet, drawing his arms round the other's body and thus making

<sup>1</sup> A. J. N. Tremearne, *The Ban of the Bori*, p. 208. London 1914.

<sup>2</sup> H. R. Palmer, "Bori" among the Hausas, p. 114. *Man* 1914.

<sup>3</sup> C. K. Meek, *Fighting wristlets*, West Africa, p. 47, figs. 1—10. *Man* 1927.

<sup>4</sup> By these, M. presumably means the Mande-speaking Shanga (Shangawa).

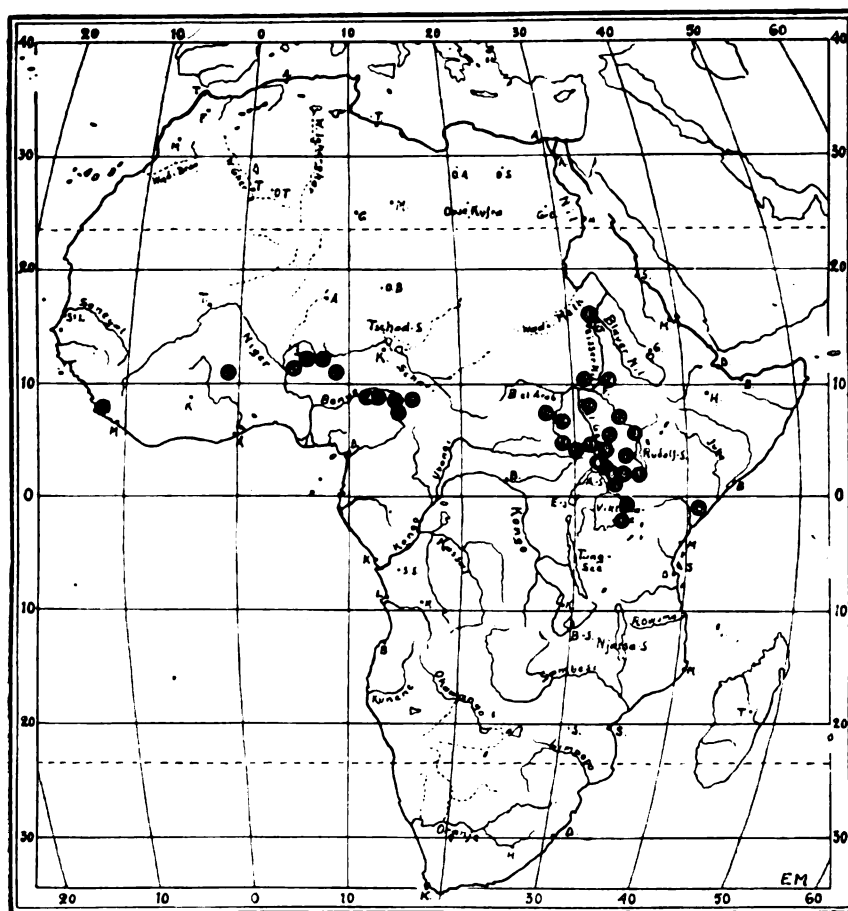


Fig. 1. The distribution of fighting-bracelets and kindred weapons in Africa.  
Fighting-bracelets:

Type I:

1. Suk. 2. Turkana. 3. Buma. Murle. Donyiro. Reshiat. 4. Karamojo. 5. Lango (?). 6. Tobúr (Naquá). 7. Acholi. 8. Madi (?). 9. Latuka. 10. Irenga. 11. Bari? 12. Jibbeh. 13. Mittu (?).

Type II:

14. Dinka. 15. Shilluk (?). 16. Nuer. 17. Abukaja. 18. Bongo. 19. Djur. 20. Lakka. 21. Durru. 22. Mbum. 23. Tschamba. 24. Dekka (Dekkawa, Dakka). 25. Magazawa (Hausa). 26. Shanga (Shangawa). 27. Zurmi distr., Sokoto Province (earth-find). 28. Bauchi Province (earth-find). 29. Mampulugu.

As regards the Wagaia (denoted by a black, unnumbered circle) see the letter-press.

a deep long weal". The time for these wrestling bouts is the autumn, after the harvest has been gathered. For fuller details I refer to Meek's paper.

Meek further gives the interesting information that in Nigeria have also been found fighting-wristlets of ancient date, as archaeological finds, namely on the ancient site of Shira town (Bauchi Province) and — of a different type — in the Zurmi district of the Sokoto Province. "The present inhabitants of Shira describes the wristlet as a "shashirma" but appear to be unaware of the manner in which it was used", and in Zurmi the local inhabitants believe that the bracelets recovered there are "the rings of the giants of long ago."

The farthest westerly instance of fighting-bracelets that I have been able to authenticate (and for this I am again indebted to Prof. Struck) is from the Mampulugu in northern Togo, who, according to v. François and Passarge, possess such weapons made of iron.<sup>1</sup> But unfortunately no particulars are given as to their appearance.

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<sup>1</sup> C. v. François, Aus dem Schutzgebiete Togo. Mitt. Deutsch. Schutzgeb. I, p. 164. Berlin 1898. S. Passarge, Togo, p. 88, in H. Meyer, Das Deutsche Kolonialreich, II. Leipzig 1910.

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Fig. 1 (continuation).

Type I. and II. are of collateral occurrence among the Acholi, Madi (?), Latuka, Irenga and Jibbeh.

*Finger-rings for striking blows:* 30. Galla (southern divisions). 31. Omdurman.

*Finger-rings with knife-blades:* 32. Washashi. 33. Sherbro (Bulem). In addition, with certainty, among the Suk and the Acholi.

*The finger-hooks* are not marked on this map as their area of distribution coincides with that of the fighting-bracelets of Type I. vide letterpress.

## FINGER-RINGS FOR INFLICTING BLOWS, OR WITH KNIFE-BLADES, AND FINGER-HOOKS.

In connection with fighting-bracelets I think it suitable here to give an account of finger-rings occurring in Africa for similar purposes, all the more because the distribution, at any rate, of finger-rings with knife-blades, and finger-hooks, may be said closely to coincide with that of fighting-bracelets.

Armed finger-rings are found among the southeasternmost Galla, and I have myself acquired some from the Galla of the little sultanate Witu in Tanaland. I have them in my collection both of brass and tin, with two roughly parallel edges, for wearing on the little finger (Fig. 7), or the thumb, of the right hand.<sup>1</sup> Iron rings, provided with a spike about one centimetre in length, are also said to occur.<sup>2</sup> With these, blows are aimed at the face of an adversary, and fatal wounds may be inflicted with these weapons. The lastmentioned type will be seen to be closely allied to the spiked wristlets above described, whilst of the former (the one with two cutting edges) I have only found a parallel among the Jibbeh (*Wood*, p. 520) and the Magazawa, as far as can be judged from Meek's diagrammatic drawing (*Meek*, Fig. 3).

Strangely enough, the southern Galla seem to be the only people of northeastern Africa who uses this weapon. It is true that Frobenius<sup>3</sup> states that "schlagringe" — he does not specify what kind — also occur among the Wanyika and the Akamba, and it may easily be supposed that his information is correct, seeing that up to less than a generation ago these peoples carried on intercourse with the Galla, an intercourse which in the particular case of the Akamba took the form of raiding incursions. Nevertheless, I have in vain searched the literature for anything in the way of support of Frobenius' statement as regards the Wanyika, and that it does not apply, or ever has applied, to the Akamba, I know from my own experience from studying among

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<sup>1</sup> *Lindblom*, *op. cit.*, p. 267, fig. 10. Riksmuseum collections, Inv. 1912. 7. 1037—38.

<sup>2</sup> *O. Kersten*, *C. v. d. Decken's Reisen in Ost-Afrika*, II, p. 373. Leipzig 1871 (after Brenner). *Paulitschke*, *Ethnographie Nordost-Afrikas*, I, p. 110. Berlin 1893.

<sup>3</sup> *Ursprung d. afr. Kulturen*, p. 117.

them. It would seem as if Frobenius relies upon the authority of Hildebrandt, who, however, refers to a finger-ring — he calls it "streitring" — of an entirely different kind to those here alluded to,<sup>1</sup> viz, the *es sagangar* of the Masai.

I am, however, able to adduce still another armed finger-ring from northeastern Africa, from Omdurman. It is of silver, 1.8 cm. in diameter, and provided with five projections (Fig. 8).<sup>2</sup> Meinhof acquired it in Omdurman, but for all that it is impossible to tell from what people it originates, for it may quite easily have come from elsewhere. Its material and appearance do not indicate any Negro origin.

Another type of finger-ring is the one provided with a small knife-blade, or perhaps it should more correctly be described as a miniature knife, fashioned into a finger-ring at the base. It appears to occur among several Nilotic peoples. Thus the Suk wear a ring with a sickle-shaped blade (*acharkes*)<sup>3</sup>, and from the Berlin Museum I have noted a similar ring from the Masai (Berlin, No. III. E. 20710). Nevertheless I have neither in Merker, Hollis nor any other author found it mentioned that the Masai possess such finger-rings. The straight-bladed type, on the other hand, is found among the Acholi<sup>4</sup> and, according to Baumann, also among the Washashi on the south-eastern shore of Victoria Nyanza (Fig. 9). These people, who among other things also possess wooden head-rests, are, according to Baumann, much mingled with Masai, Wataturu and Nilotic tribes.<sup>5</sup>

The occurrence of small finger-ring-knives in Sierra Leone (Fig. 10) should also be noted. They are used among the Sherbros (Bulem) by members of the leopard society, and, as it appears, for the same purpose as the claw-like knives.<sup>6</sup> In shape they correspond with the ring-handled daggers to which I shall refer below.

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<sup>1</sup> J. M. Hildebrandt, *Äthnogr. Notizen über Wakamba u. ihre Nachbarn*, p. 356. *Zeitschr. f. Ethnologie*, 1878. *Ratzel* erroneously renders the name of this ring as "Schlagring", *Völkerkunde*, II, p. 174, fig.

<sup>2</sup> C. Meinhof, *Eine Studienfahrt nach Kordofan*, fig. 31. Hamburg 1916.

<sup>3</sup> Beech, p. 15. Pl. VI. Johnston, p. 850.

<sup>4</sup> Stigler, p. 248, Taf. III, 24. The length of the blade is 7 cm.

<sup>5</sup> O. Baumann, *Durch Masailand zur Nilquelle*, p. 198. Berlin 1894.

<sup>6</sup> R. G. Berry, *The Sierra Leone Cannibals*, *Proceed. R. Irish Academy*, XXX. B, p. 45, figs. 1—2. Dublin, 1913. Also for this reference I have to thank Dr. B. Struck.

*The finger-hook*, curved and projecting like a claw, finds its distribution among tribes to the west of Lake Rudolph. The Suk call it *akoli*, and this weapon, like their *acharkes* (see above), is a "deadly instrument at close quarters for scooping or picking out an adversary's eye". It also occurs among the Turkana, whence the Suk have possibly borrowed it. According to a passage embodied in the notes left by the late Captain Baron Eric von Otter (who died as a military commander in the Turkana District in 1924), which notes have kindly been placed at my disposal by his mother, "finger-hooks may possibly be used for tearing out an adversary's eyes, but ordinarily they are made to serve as forks in eating".<sup>1</sup> Powell Cotton mentions them "for use in a fight at close quarters, in place of the knife-ring common among the Suk".<sup>2</sup> According to Stigler (particularly with reference to the Karamojo), they may be used for various purposes, viz.: 1. as ornaments, 2. as weapons, 3. as instruments for punishing lazy wives, 4. for extracting teeth, 5. as tattooing implements and 6., on occasion, when properly sharpened as razors.<sup>3</sup> Besides among the Karamojo (where it is worn on the middle finger of the right hand), finger-hooks also occur among their northerly neighbours, the Tobúr (Naquà)<sup>4</sup> and the Acholi.<sup>5</sup>

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We have thus seen that fighting bracelets do not occur in Africa among Bantu peoples, but only to the north of them. Neither do they appear to be found among the Hamitic peoples, with the exception

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<sup>1</sup> In the Riksmuseum are two finger-hooks from the Turkana (v. Otter's collection. Inv. 1925. 20. 27—28, the larger one being 9 cm. long and 7 mm. at its thickest part), and one from the Suk (Collection Granvik, Inv. 1927. 5. 35). According to a note by the collector, it was worn on the second finger by a Suk chief who "greeted his subordinates by the method of allowing them to grasp the hook. His equals in rank, as well as Europeans, were accorded a handshake". Query: incidental use of the hook?

<sup>2</sup> *Powell-Cotton*, p. 363.

<sup>3</sup> *Stigler*, p. 247. Taf. III, 29. *Powell-Cotton*, p. 316.

<sup>4</sup> *Stigler*, pp. 246, 247. Taf. III, 20—22, 28. The largest one observed by S. had a length of 22 cm. and weighed 55 grammes. He noticed many women on whose breasts and backs there were keloids from scars "originating from wounds that had been inflicted upon them by wrathful husbands with their finger-hooks".

<sup>5</sup> *Stigler*, p. 248. Taf. III, 16.



of the armed finger-rings of the south-eastern Galla.<sup>1</sup> To be more precise, their occurrence can be collected into two groups. The larger one of these comprises a considerable number of Nilotic and Niloto-Hamitic peoples of an area which practically is continuous, the smaller one embracing tribes in Adamawa, Nigeria and Togo, mostly in a comparatively primitive stage of culture. Whether there be any genetic connection between those two areas may not be exactly determinable, but that such is actually the case appears to me very probable. Certain forms of Type II may be said to be common to both these areas of distribution; many of the more primitive tribes of Adamawa and Nigeria exhibit, as already pointed by Ankermann,<sup>2</sup> cultural homologies to the Nilotics (wooden weapons, spear-head sheaths of leather, plaited head-dresses decorated with horns, the married woman's "tail", the spiked wheel-trap, single combats with fighting-sticks, etc).

As to whether the hiatus existing between the two areas of distribution is a real one, or only founded on our insufficient knowledge of the local ethnography, is a question that may perhaps as well be left in abeyance. I will however mention that this same gap occurs on a map I have drawn up of the distribution of the spiked wheel-trap in Africa,<sup>3</sup> and also on another map of the occurrence of the sling.<sup>4</sup>

Another point on which I am doubtful is as regards the manner of using the fighting-bracelets. From the account given above of the statements by different authors on this question it appears that they are not in all instances used as weapons in the strict sense of the word. I have especially noted the circumstance that among the Magazawa they are only used in certain ritual games and contests. Something similar seems to be the case with the southern Galla, where the finger-ring

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<sup>1</sup> It is improbable that the eastern Galla have borrowed their armed finger-ring from the non-Hamitic peoples that they have displaced. I am of the opinion that it is more possible that it is a survival which has prevailed among the fairly isolated Galla in Tanaland, one that they have brought with them from their earlier dwelling-places in Somaliland (traces of Indian influence?), or else at some time adopted from Nilotics, who are neighbours of the south-western Galla.

<sup>2</sup> B. Ankermann, *Kulturkreise in Afrika*, p. 78. *Zeitschr. f. Ethn.* 1905.

<sup>3</sup> Lindblom, *op. cit.*, fig. 5.

<sup>4</sup> Lindblom, *Die Schleuder in Afrika und anderwärts*, fig. 5. Stockholm 1927. I take this opportunity to point out that the gap between the two groups of slings is not, however, quite so wide as would seem from my map. My most eastern instance in the western group is among the Tschamba on the Benue, but east of these people the sling occurs (as B. Struck in a letter has kindly informed me) among the Namdji, Falli, Mundang and Lakka, thus extending as far as the Logone, thence again appearing among the Kababish, Nuba and Shilluk.

certainly is a weapon, but, according to v. d. Decken, also very often is used in war dances. "Man sieht im Folge dessen die Brust beinahe jeden Mannes mit einer Menge tiefen Wunden bedeckt, welche bei solcher Gelegenheit, wenn die Aufregung der Tanzenden den höchsten Grad erreichte, beigebracht wurden".<sup>1</sup>

From the above statements, should it therefore be inferred that within their respective areas of distribution fighting-bracelets constitute an ancient cultural element that partly has passed into being a kind of ritual attribute? A definitely affirmative answer to this question I am not prepared to give, but wish to add that in favour of the ancientness of fighting-bracelets in Africa argues the fact of their having been recovered as ancient remains in Nigeria, and that the local inhabitants of the localities where these discoveries were made knew nothing as regards their use.

Perchance it after all be a fact that fighting-bracelets are an ancient African — an "Old Sudan" — cultural element, one of the many that are typical of the Nilotic peoples and primitive tribes inhabiting the boundary region between the Sudan and the Bantu-settled Africa? Asiatic influence is also easily conceived, especially as the Sudan, as we know, can produce many cultural homologies with India. As regards fighting-bracelets — if in this connection I leave out of account the striking resemblance as to appearance between the Nuer claw-bracelet (Fig. 5) and the tiger claws (*bag'hnak*) of India<sup>2</sup> — I however only

<sup>1</sup> *op. cit.* p. 373.

<sup>2</sup> W. Egerton, *Handbook of Indian Arms*, p. 115, Pl. X. London 1880. — The Jettis in Mysore, a Telugu caste of professional wrestlers and gymnasts, take annually part in matches during the Dasara festivals when they use knuckle-dusters of principally the same type as Wilks described them for more than hundred years ago: "It is composed of buffalo horn, fitted to the hand, and pointed with four knobs, resembling very sharp knuckles, and corresponding to their situation, with a fifth of greater prominence, at the end nearest the little finger, and at right angles with the other four. This instrument, properly placed, would enable a man of ordinary strength to cleave open the head of his adversary at a blow: but the fingers being introduced through the weapon, it is fastened across them at an equal distance between the first and second lower joints, in a situation, it will be observed, which does not admit of attempting a severe blow, without the risk of dislocating the first joints of all the fingers" (*M. Wilks*, *Historical Sketches of the South of India*, I, p. 32. London 1869). The Jettis of Mysore still have in their possession knuckle-dusters of this type (fig. 11). *E. Thurston*, *Castes and Tribes of Southern India*, II, p. 457. Madras 1909. *Thurston*, *Ethnographic Notes in S. India*, p. 568, Pl. XXXVIII. Madras 1906. On the authority of Wilks, *Canterava Narsa*, a Rajah of Mysore in the middle of the 17th century, was the first Rajah who "with suitable splendour celebrated the feast of the Maha-Noumi. or Dessara." I adduce the above —

know of one instance of this weapon in its strict sense from Asia, namely from the Chewsurs of Caucasia, who wear on the thumb a disc-shaped fighting-ring (*satsuruli*), studded with a number of spikes, and usually made of iron, but occasionally of copper or brass.<sup>1</sup> (Fig. 12). This very circumstance of fighting-rings occurring among the Chewsurs, in whose distant and inaccessible valleys in the midst of central Caucasia ancient customs and manners have prevailed, speaks in favour of their being cultural element that here has found a sanctuary.<sup>2</sup>

Even here and there in Europe, fighting-rings may perhaps be said to exist. It is a very significant coincidence that the only authentic instance I have been able to record from this continent belongs to the Alps, that is to say a region in which, like Caucasia, ancient cultural forms have been preserved. In the Tyrol (if I right understand E. H. Meyer) young men in certain games of contest held in connection with public festivals wear a "Schlagring" of silver, armed with a steel boss on which is engraved a cross or a representation of St. Anthony or St. Benedict. Occasionally slivers from a scythe (*Sensensplittern*) are set in the ring.<sup>3</sup> These contests are set for couples in single combat, who start in on each other after having mutually abused each other in song. In this we see an interesting parallel to the ritual contest among the Magazawa of Nigeria, and among the Yettis of Mysore.

Through the very kind obligingness of Professor E. Hoffmann-Krayer, Keeper of the European Section of the Basel Museum, I have been enabled to supplement, both by writing and illustrations, Meyer's notes on fighting-rings in the Tyrol with an account of those that the Basel Museum possesses from Switzerland (the cantons of Wallis, Basel and Zug) and Upper Bavaria. One or two of these objects, however, are more properly classifiable as knuckle-dusters. I take the liberty here to quote in extenso Dr. Hoffmann-Krayer's letter to me (dated 24. 11. 1927). He writes as follows:

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although it refers to knuckle-dusters and not to fighting-bracelets proper — on account of the similarity here apparent to the ritual single combat among the Magazawa of Nigeria.

<sup>1</sup> G. Radde, *Die Chetsuren und ihr Land*, p. 163. Cassel 1878. *M. v. Déchy*, *Kaukasus*, II, p. 80. Berlin 1906. *Byhan*, *Kaukasus*, in Buschan's *Völkerkunde*, II, pp. 723, 725. Stuttgart 1926.

<sup>2</sup> Another cultural element met with in Caucasia, but one that from other parts of Asia I only know from Tibet, is the spiked wheel-trap.

<sup>3</sup> E. H. Meyer, *Deutsche Volkskunde*, p. 129. Strassburg 1898. *Byhan* (Buschan's *Völkerkunde*), p. 725. Cf. K. Lang in "Völkerkunde", p. 255. Wien 1927.

"In unsrer Abteilung Europa besitzen wir einige Schlagringe. Der interessanteste scheint mir der aus Siders (Kanton Wallis, Schweiz, Nr. VI 8089) zu sein, dessen (bronzene) Schlagfläche 8-paarig gegeneinanderstehende Spitzen trägt, ähnlich Schweinritzten (Fig. 13 J). Ein anderer, aus Gusseisen (Basel), war früher sehr verbreitet. Er besteht aus 4 Ringen, durch die die Finger gestreckt werden (Nr. VI 4434, Fig. 13 K). Ein Bronzering mit 4 Spitzen (für den kleinen Finger?, Fig. 13 A) stammt aus Sissach (Kt. Basel-Land, Nr. VI 3879), ein anderer mit nur *einer* Spitze aus Cham, Kt. Zug (Nr. VI 2297, Fig. 13 B). Merkwürdig sind die *oberbairischen* Schlagringe, aus Eisen, deren Schlagfläche entweder glatt ist (VI 2381-82, Fig. 13, E—F) oder das Bild des heiligen Antonius trägt (VI 2383-85, Fig. 13, G—I). Zwei weitere Ringe: a) Eisen, aus Meran (VI 3295, Fig. 13 C), b) Messing, aus Buonas, Kt. Zug (VI 5410, Fig. 13 D), scheinen mir etwas zu leicht um als Schlagringe benutzt worden zu sein".

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In this connection I will also touch upon certain African weapons or implements that in some respect or other appear to be more or less related to the fighting-bracelets. Such would seem to be the case with knives provided with a *ring-shaped handle* (German: Ringgriffmesser, Ringdolch) into which the hand is inserted. Some of these knives are of such length that they might be called short swords. From ordinary daggers or swords they, however, differ in several details. Thus 1. the entire ring is wrought into one piece with the blade; 2. there seems to be no sheath; 3. those of the short variety are always worn on the hand, and not removed even when the hand is used for other purposes — such at any rate is the practice among the Tikar of Cameroon<sup>1</sup>; 4. in Cameroon they are also used in drawing the bow, which on the other hand does not seem to be the case in Togo. It is possible that they constitute a development of the bow-drawing rings that are found both in Cameroon and Togo. Already 30 years ago Frobenius, however, supposed that these ring-knives originated from the fighting-bracelets, the distribution of which he then only incompletely knew<sup>2</sup>. As to

<sup>1</sup> F. Thorbecke, Im Hochland von Mittel-Kamerun, III, p. 48. Taf. 18. Hamburg 1919.

<sup>2</sup> Frobenius, Ursprung, p. 117.

whether this actually is the case I shall here not attempt to enquire into, but content myself with stating the fact that ring-knives occur in northern Togo, Nigeria and Cameroon,<sup>1</sup> that is to say the western area of distribution of the fighting-bracelets though not among the same tribes as the latter,<sup>2</sup> and that, on the other hand, at least *one* bow-drawing ring is known from the White Nile region, viz. the Bahr-el-Zeraf river (i. e. from the eastern area of distribution of the fighting-bracelets).

It should also be borne in mind that daggers with the handle in the shape of a ring occur in India.<sup>3</sup> (Fig. 15). From tracts intervening between the Sudan and India I do not know of any.

Further I would take this opportunity of mentioning two strange-looking weapons preserved in the Ambras collection (outside Innsbruck), which have been depicted by Demmin, Fig. 16 *A* and *B*. *A* he declares to be "a left-hand glove for bear-hunting"; it is provided with spikes and two knife-blades with sawlike edges. *B* is "a German hunting- or fighting-glove" for the left hand, provided with a guard-plate and a sword. According to Demmin, it dates from the 16th century, like *A* very rare, and presumably "nur im Norden verbreitet gewesen".<sup>4</sup> *A* is supposed by Demmin to be a purely local weapon. Whether his statements are correct, I am not prepared to judge. The weapons in question, however, seem to me more indicative of India than of Europe. Thus in Captain Th. Jakobsson's collection in Stockholm I

<sup>1</sup> The only ring-knives the Riksmuseum possesses are from the Kabure in northern Togo (fig. 14).

<sup>2</sup> For information as to among which peoples of the said area ring-knives occur, see: *F. v. Luschan*, *Bogenspannen*, pp. 670 sq. *Verh. Berlin Anthr. Ges.* 1891. *Frobenius*, p. 88. *R. Karutz*, *Der Stand d. Bogen- u. Pfeilforschung*, p. 387. *Globus* 1899 (76). *Ankermann*, *Kulturkreise in Afrika*, p. 60, *Zeitschr. f. Ethn.* 1905. *Passarge*, *Togo*, p. 88. *J. Sieber*, *Die Wute*, p. 25. Berlin 1925.

<sup>3</sup> Called *Bich'hwa* ('scorpion'). "Worn generally by common people in Mysore and Hyderabad, concealed in a sleeve within a sheath". *Egerton*, pp. 27. 116. *Dillon*, *Illustrated Guide to the Armours of London*, Pl. 31, Cl. XV. Nos. 217, 805. London 1910. *Sammlung Moser*, *Orientalische Waffen u. Rüstungen*. Pl. XXVIII, 456. Leipzig 1912. For the bibliographic references I have to thank Baron R. Cederström, who has also placed these works at my disposal out of the library of the Livrustkammaren (Royal Armoury).

The handle in these Indian daggers diverges from that of the typical ring-daggers in that it is shaped to fit the hand, either the right or the left one (with a convex outer side and a concave inner side), in the handle not being wrought in one piece with the blade, and in their being provided with a sheath.

<sup>4</sup> *A. Demmin*, *Die Kriegswaffen*, pp. 609 sq., figs. 13—14. Gera-Untermhaus 1891.

have seen an Indian weapon which, as far as can be judged from Demmin's drawing, is closely related to *B*. Its handle consists of a cross-bar inside the steel glove.

In conclusion the Nuer claw-wristlet gives me occasion to touch upon the occurrence of other claw-like weapons in Africa. One such, made of iron, is reproduced by H. Johnston from the "Banalya" on the Aruwimi; it is provided with six claws, and made for holding in the hand. "Used for stealing goats, to simulate a leopard's claws, and sometimes a woman's breast is torn off by this as a punishment". It resembles "very markedly similar imitations of leopards' claws used by the cannibal secret societies of southern Sierra Leone".<sup>1</sup> B. Struck has pointed out to me that the identical weapon occurs among the Mobali<sup>2</sup> on the Aruwimi, who, according to Johnston, are neighbours of the "Banalya". Of the last-mentioned tribe I have not found any mention in other authors. Would these people be a sub-section of the Mobali?<sup>3</sup>

The claw-like weapons that are used by the members of the Leopard society among the Sherbro (Bulem) of Sierra Leone are described by Berry.<sup>4</sup> It would seem that there are several types of them — it is difficult from a bare description, unaccompanied by illustrations, to obtain an exact conception of the objects — some of which "are held in the hand like knuckle-dusters". Berry however depicts such a weapon which is here reproduced (Fig. 17). The Leopard men are dressed in leopard skins, and "their hands are thrust into the forepaws of the leopard-skins, which have for claws the pronged knives". After having killed his victim, the slayer also tries to imitate a real leopard by leaving the appropriate traces on the ground: "a man, who is shod with shoes having a carved portion of wood representing a leopard's paw, leaves as many tracks as possible, and a trail into the bush different from the direction taken by the others".<sup>5</sup>

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<sup>1</sup> *H. Johnston, George Grenfell and the Congo*, p. 351, fig. 193. London 1908.

<sup>2</sup> *Maes, Aniota-Kifebwe*, p. 54, fig. 56, according to Struck. I have not had access to this work.

<sup>3</sup> When reading proof I received a letter from Dr Struck who kindly informed me that the "Banalya" (strictly speaking the name of a number of villages on the left bank of the Aruwimi) are no Mobali but probably belong to the Bangelima (Mongelima, Wangirima).

<sup>4</sup> *Berry*, p. 47.

<sup>5</sup> *Berry*, p. 48.

The claw-like weapons just mentioned do not strictly fall within the scope of this paper, and therefore I do not propose here to enter upon the question of any possible connection between those occurring in Africa, and, further, between the latter and the Indian tiger-claws (*bag'hnak*). It cannot but strike one as especially peculiar for one thing, that also the latter are occasionally used by assassins (in order to give the wounds an appearance of having been inflicted by a tiger), and, for another, that both in India and Sierra Leone these weapons occur collaterally with daggers with a ring-shaped handle (in the former case the *bich'hwa*, in the latter the small finger-ring-dagger). Another point of correspondence is that the former weapon sometimes has a forked blade whilst the latter, according to Berry, occasionally has two points.

Another "claw-weapon", might here be mentioned, one from China, which is in the possession of the Riksmuseum and nowadays no doubt is fairly rare. It consists of a hollow copper handle (for a shaft), to which is attached an eagle foot of brass provided with four sharp iron claws (Fig. 18). The foot, as seen from the figure, is jointed so as to be easy of manipulation in grasping and holding an object with a firm grip. "With this gruesome weapon it is possible to tear lumps of flesh, or even the eyes out of the body of an adversary", as is stated by Dr. Wulff, who acquired this object in Peking for his collections. Can it possible have been devised and used in capturing thieves and other criminals?



Fig. 2. Fighting-bracelet, Turkana.  
(E. von Otter, phot.).



Fig. 3. Duel with fighting-sticks. Lodvar, Turkana. Both men wearing circular wrist-knives round their right wrists.  
(E. von Otter, phot.).



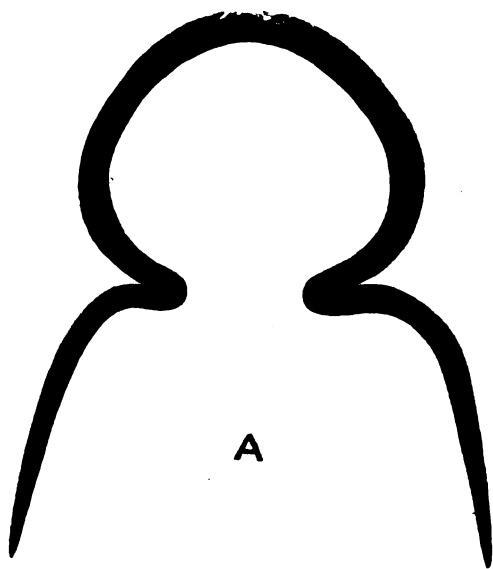


Fig. 4 A. Fighting-bracelet, "Wagaia".  
(Berlin Museum, III E 9344).

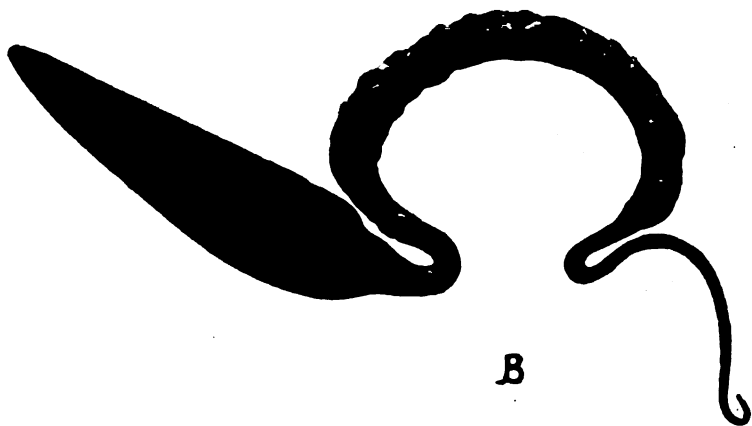


Fig. 4 B. Fighting-bracelet, Irenga.  
(Berlin Museum. III A 1107).

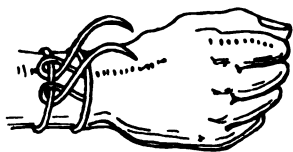


Fig. 5. Nuer claw-wristle  
(after Domville Fife).



Fig. 6. Fighting-wristlet. Mbum,  
Cameroon.  
(after Buschan).

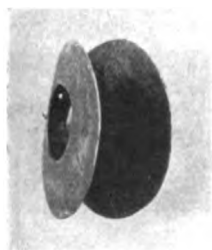


Fig. 7. Blow-dealing brass-ring, worn  
on the little finger, or thumb. Galla.  
Witu, Tanaland, Length 4.1 cm.  
(Riksmuseum. Inv. 12.7. 1038).



Fig. 8. Finger-ring for striking blows.  
of silver. Omdurman. Diam. of the  
ring 1.8 cm., L. of a projection 7 mm.  
(after Meinhof).



Fig. 9. Finger-ring with knife-blade.  
Washashi.  
(after Baumann).



Fig. 11. Knuckle-duster, of buffalo  
horn. Mysore.  
(after Thurston).



Fig. 10. Finger-ring-knife, (leopard-knife). Sherbro. Sierra Leone.  
(after Thurston).

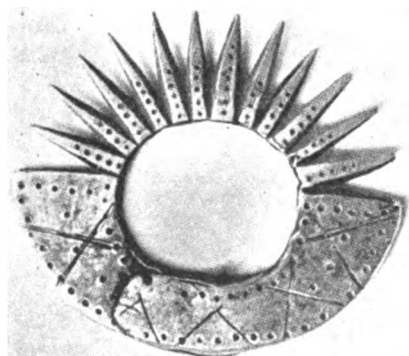


Fig. 12. Blow-dealing ring for wearing on thumb. Chewsurs. Caucasia.  
(after v. Déchy).

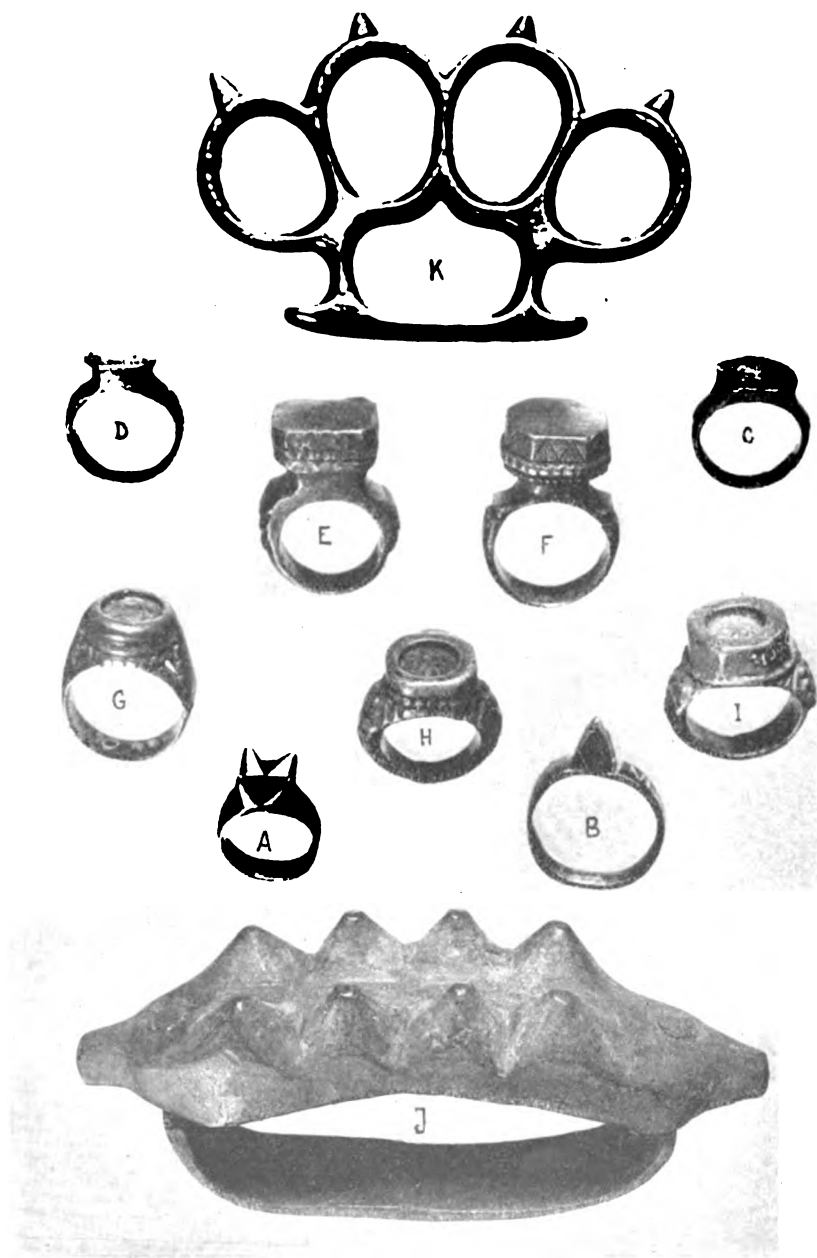


Fig. 13. Armed fingerrings and knuckle-dusters. Switzerland and Upper Bavaria (in the Basel Museum).  
 A. Sissach. B. Cham. C. Meran. D. Buonas. E-I. Upper Bavaria. J. Siders, K. Basel (through the courtesy of Dr. Hoffmann-Krayer).

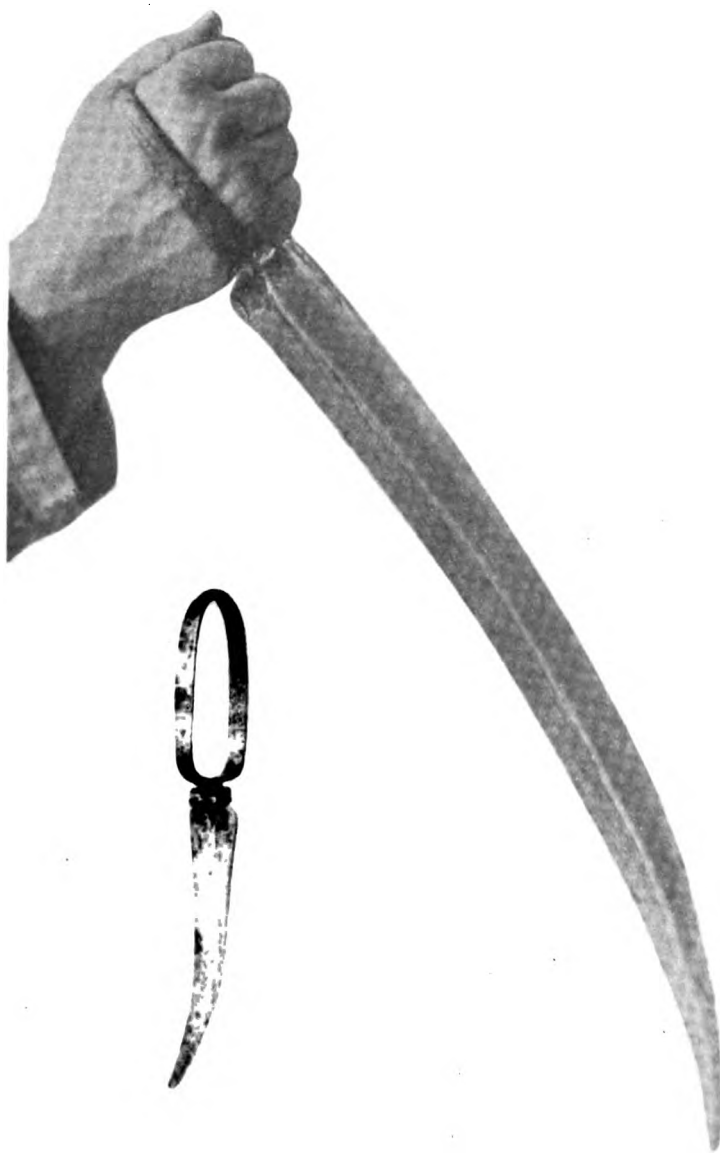


Fig. 14. Ring-knives, Kabure, N. Togo. L. 56 and 23.7 cm.  
(Riksmuseum. Inv. 07.44.57, 59).

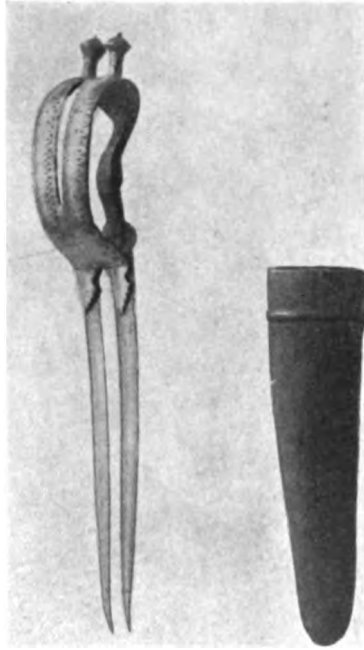


Fig. 15. Bich'hwa. India. L. 30.5 cm.  
(Collection Th. Jakobsson. Stockholm).

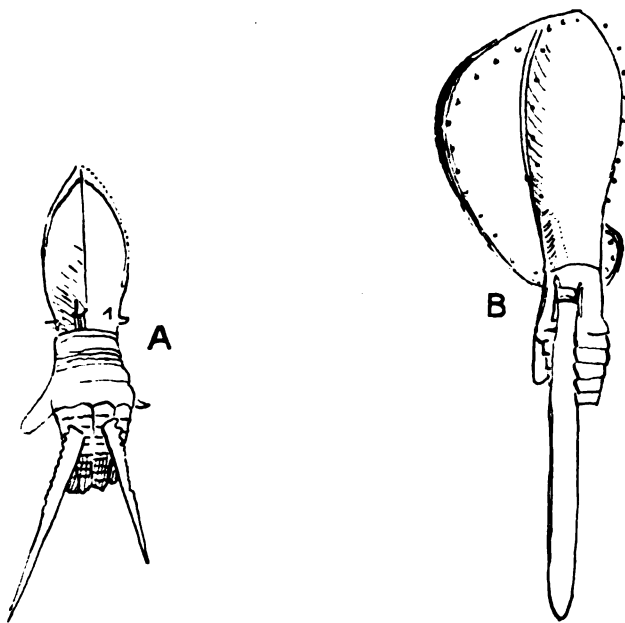


Fig. 16. *A.* "Glove for bear-hunting". *B.* "Hunting- or fighting-glove". Both for the left hand. Germany?  
Ambras collection (after Demmin).

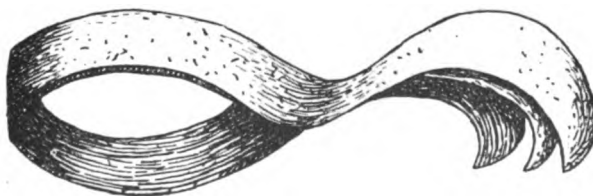


Fig. 17. Claw-like weapon. used by members of the Leopard society, Sherbro, Sierra Leone  
(after Berry).



Fig. 18. Claw-like weapon, China. L. 55.5 cm.  
(Riksmuseum, Inv. 15.1.423).





## RIKSMUSEETS ETNOGRAFISKA AVDELNING

### SMÄRRE MEDDELANDEN

- N:o 1. *K. G. Lindblom*. Einige Details in der Ornamentik der Busch-  
neger Surinams. Stockholm 1926..... Price Kr. 1: —
- N:o 2. *K. G. Lindblom*. Die Schleuder in Afrika und anderwärts » » 2: —
- N:o 3. *K. G. Lindblom*. The use of stilts. Especially in Africa and  
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Gernandts Boktryckeri A.B., Stockholm 1927